CARE AND UPBRINGING OF CHILDREN IN ISLAAM

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The subject matter of this brief treatise is the care and upbringing of children in Islaam. Conforming to the subject matter, the importance in Islaam of the correct rearing of children will be discussed. The object being that Allaah Ta`ala grant us Muslims the ability to practice thereupon. It is of utmost importance that our actions become an excellent example and model of an Islaamic lifestyle.

1. To practice upon the Islaamic teachings regarding Akhlaaq (character), Ma`aasharat (social dealings), Ibaadat (acts of worship) and Ma`aamalat (monetary dealings) is not anly a great form of tabligh (invitation to Islaam) and it is a hallmark of the Deen.

2. ATarbiyah@ is an Arabic word, whose lexicographic meaning isA to rear and nurture.@ The Shar`i meaning of the word isA to advance a certain thing from stage to stage, keeping in consideration all the expediencies, until it reaches a stage of perfection.@ (Ma`ariful Qur`aan page 80, vol.1)
3. That Imaan and life for pious actions which are desirable in Islaam, have its roots and foundations in the initial stages of a child=s life. If this is good and correct then the rest of the childs life will follow suit. If a child=s initial life is spoilt then there is less hope for the balance of that life.

4. For the correct rearing of a child, it is imperative that the entire environment is corrected. Just as the environment is improved, so too will be the child=s upbringing. If all the occupants in a house are punctual with Salaat, have good character and are pious, then it will follow that the child will also be pious and have good character. Alternatively if (Allaah Ta`ala forbid) if the entire household are impious and immorality and bad habits are their traits, for example, if the father is a thief or the mother is to immoral, then naturally the child will follow this example. It is reported in a Hadith: A Every child is born in a natural (pure) disposition(i.e. as a Muslim). It is the parents that are Jews, Christians or Majoosi (idol worshippers) [hence they make the child according to their religion].@ This Hadith Shareef bears testimony to the fact that children will follow the dictates of their environment.

5. In actual fact, the Creator and Nurturer of the entire universe is Allaah Ta`ala. It is HE who nurtures and rears the outer and inner Tarbiyah of mankind.

6. Allaah Ta`ala has sent the Ambiyaa (alaihimus salaam) for the spiritual upliftment training of Mankind and they have been sent with special methods. It is in accordance to this that Nabi (sallallahu alaihi wasallam) said : AMy Allaah has made my Tarbiyah, and HE has made it a very excellent one.@ The Aayat of the Qur`aan Shareef further testifies to this : A Surely you have a magnificent disposition.@

7. The initial nurturing of mankind is essential for Tarbiyah, and this will always remain so. However the necessity for Tarbiyah of children in this era, is more acute

than it ever was. The environment, lifestyle and character of the families of bygone days were not as bad as it is nowadays.

8. This era of darkness, in so far as character and morality is concerned is regarded as an age of progress and civilisation, where people are emulated in their >progress=, and whose lives are made an example for others. Their lives are completely devoid of modesty, shame, respect and good habits. To such an extent that the basic distinction, which is even existent in the animal kingdom, between father and son, mother and son, brother and sister is now been eliminated. Mankind has come on par with the animal kingdom. The era of Fitnah (strife and immorality), of which the Qur`aan says : AFasaad (teials and tribulations) becomes apparent over the land and seas@, is now clearly seen from all sides. The education and Tarbiyah of children has become an extremely important and delicate one. It is in need of genuine concern and attention.

9. Now, a few Aayaat and Ahaadith will be cited regarding the Tarbiyah of children.

Quraan -e- paak

The order of educating and giving proper Tarbiyah to children as borne out in the Qur`aan Shareef :
AOrder your family with Salaat and remain firm upon it.@ [Surah Taha, Aayat 132]
AOh people of Imaan! Save yourselves and your families from the fire.@ [Surah Tahreem, Aayat 6]
In these two Aayaat and in many other Aayat the importance of the Tarbiyah of children are giving extreme importance.
Mention is also made of impious and undisciplined children : ASurely he is not from your family, as his actions are impious.@

Ahaadith Shareef

Nabi (sallallahu alaihi wasallam) has mentioned :
AA man is questionable and (like a) shepherd (responsible) regarding his family.@
AA woman is also (like a) shepherd in her husbands house, and is similarly responsible for the children.@

It is reported in Tirmidhi Shareef that a man should teach his family respect and it is better than giving sadqah of one sa`a (a measure).

In another narration in Tirmidhi Shareef it is stated that there is no better gift than a father teaching good character to his child.

A Teach your children and family good (knowledge), and together with this teach them good character.@

ATeach your children three good qualities; to have love for Nabi (sallallahu alaihi wasallam), to love his family and to recite the Qur`aan Shareef.@

AOrder your children to perform Salaat when they reach the age of seven years. Hit them for it (if they neglect it) when they reach the age of ten years, and separate their beds (when they reach ten years of age).@

It is reported in another Hadith : A Once Nabi (sallallahu alaihi wasallam) saw (his grandson) Hadhrat Hasan bin Ali (radhiallahu anhu) eating a date which was from sadqah. Nabi (sallallahu alaihi wasallam) told him : AKagh! Kagh! (Expressions of warning) leave it! We do not eat from sadqah.@ At that time Hadhrat Hasan (radhiallahu anhu)

was a young boy.

On another occasion a young child was in the care of Nabi (sallallahu alaihi wasallam) when, during a meal, the child ate from all sides. Nabi (sallallahu alaihi wasallam) told him (in order to teach him) : AOh child, recite Bismillah, eat with your right hand and eat that which is in front of you.@

And now, we will mention some important Islaamic etiquettes of Tarbiyah as a guidance. From these few etiquettes, one will be able to clearly discern the perfection of Islaamic Tarbiyah, and it=s goodness and the fact that it is a natural and inherent disposition of mankind.

SOME IMPORTANT ISLAAMIC PRINCIPLES ON TARBIYAH AND ETIQUETTES

ADAB #1
In the Qur`aan Majeed, Hadhrat Luqmaan (alaihi salaam) had advised his son with great care.Through this the Qur`aan Shareef demonstrate the education and Tarbiyah of children.

The incident is recorded in the Qur`aan Shareef in the following manner : A When Luqmaan said to his son, whilst advising him..@ The words AWa huwa ya`idhuhu@ [Awhilst advising him@), indicates, that advice should be given in a fatherly loving and affectionate manner. This proves that the basic principle of Tarbiyah for children is to have affection and mercy.

It is reported in the Hadith that once a person brought his son to Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) asked : ADo you show affection towards him(the child) ?@ The father replied in the affirmative at which Nabi (sallallahu alaihi wasallam) became very pleased and said : AAllaah Ta`ala is more merciful to you than you are to the child, (why should that not be when) HE is the Most Merciful from all those who show mercy.@

And a warning has been sounded to that person who does not show mercy and affection to children. Accordingly, a person said to Nabi (sallallahu alaihi wasallam) : AI have ten children and I have never kissed any of them.@ When Nabi (sallallahu alaihi wasallam) heard this he looked towards this person with disappointment and said : AHe who does not have mercy, will not be shown mercy (by Allaah Ta`ala)@

This mercy and affection which one has to display, boys and girls are equal. In fact, the virtue of the upbringing and affection toeards to girls has been extolled more (in the Ahaadith and Shariah), as will be mentioned hereunder.

ADAB #2
When a child is born, then the Azaan is read in the right ear and the Iqaamat in the left. This indicates that the chapter of Tarbiyah (in a persons life) begins right from the birth.
It is reported in a Hadith : AWhen a child is born, Azaan should be given in the right ear and Iqaamat in the left ear. The sickness of epilepsy will thus not harm the child.@
Allama ibn Qayyim states in his Kitaab >Tuhfatul Maudud= : A It would not be surprising that the effect of the Azaan reaches the heart of the child, even though (outwardly it appears that) the child does not understand anything. Does a child who sees its mother not cry ut in recognition ?

ADAB #3
It is established from the Ahaadith that a newborn baby=s >Tahneek=(placing of something sweet by some pious person in the baby=s palate) takes place and on the seventh day its hair is cut and the equivalent weight in silver is given in sadqah.

ADAB #4
A good name is to be kept for the child. To use a name of one of the Ambiyaa (alaihimus salaam) or a Sahabi (radhiallahu anhu) or that of a pious predecessor would be a form of Barkat (blessing). That name should not be kept which has an unsuitable meaning. Nabi (sallallahu alaihi wasallam) used to change such names. It is reported in the Hadith Shareef : ASurely you will be called on the day of Qiyaamah by your names and the names of your father=s, hence keep suitable names.@
Hadhrat Aisha (radhiallahu anha) said : A Nabi (sallallahu alaihi wasallam) used to change those names that were unsuitable (had bad meanings).@

It is reported in Tirmidhi Shareef that once a woman had the name >Aasia= (with the Arabic letter sword kaf), which meant sinner, Nabi (sallallahu alaihi wasallam) changed her name to >Jameela=.

ADAB #5
On the occasion of the birth of a child, Aqeeqah is made out of happiness. Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) made Aqeeqah of two sheep each at the birth of his grandchildren Hadhrat Hasan and Hussein (radhiallahu anhuma).

ADAB #6
Circumcision (for boys) is to be done during the child=s early years. Nabi (sallallahu alaihi wasallam) mentioned circumcision as being one of ten inherent traits and signs of Islaam. It has also been mentioned in a Hadith: ACircumcision is Sunnat (of the prophets) for males.@

ADAB #7
When a child reaches the age of speaking, then the first thing to be taught to that child is the Kalima Tayyibah. It is reported in a Hadith Shareef : AStart your children with the Kalima >La ilaha illallahu= (i.e. the first thing to be taught to them).@

ADAB #8
Children should be taught Tauheed (oneness of Allaah Ta`ala), Risaalat (Prophethood of Nabi (sallallahu alaihi wasallam)) and correct Aqaaid (beliefs). The first lesson taught by Hadhrat Luqmaan (alaihi salaam) was abstention from shirk (polytheism / idol- worship) ; AOh son, do not make shirk (ascribe partners to Allaah Ta`ala)@.

ADAB #9
Abstention from evil and the doing of good should be taught, so that from the onset, the child=s nature is made firm upon righteousness. It is reported in the Hadith Shareef : A Command your children to carry out the commandments (of Allaah Ta`ala) and to abstain from forbidden things, because that will be a saviour for you and your children from the fire of Jahannam.@

ADAB #10
When the child reaches the age of seven years, he/she should be ordered to perform Salaat. When they reach the age of ten, then they should also be punished for neglecting it. At this age they should be made to sleep on separate beds. This has been ordered in the Hadith Shareef.

ADAB #11
They should be taught to love Nabi (sallallahu alaihi wasallam) and his family, and they should be taught the Qur`aan Shareef. This Hadith has been cited before.

ADAB #12
The education and Tarbiyah of children has been especially afforded special virtues in Islaam. It has been stated in a Hadith that if a person has three daughters or sisters, or two daughters or sisters and he teaches them good character and excellent manners and then he marries them off (to good husbands), then give him the glad tidings of Jannat.

Nabi (sallallahu alaihi wasallam) had stipulated a special day for the education of the women (i.e. he used to lecture to them). Therein he used to educate them on matters regarding Divine Knowledge. With the blessings of this Taleem many women became learned Faqis (scholars in jurisprudence) and Muhadditheen also. Some very famous Islaamic scholars such as Ibn Asaakir, Imaam Shafi`i and Imaam Bukhari (rahmatullahi alaihim) also had women from amongst their ustaads. All these women had gained knowledge from behind a purdah or from a family relative. It is also mentioned that Qadhi Isa bin Miskeen used to teach his daughters and granddaughters.

Nabi (sallallahu alaihi wasallam) said : AIf a person has a daughter and he teaches her good etiquettes and he feeds her good (pure, Halaal and wholesome) food, he gives her whatever Allah Ta`ala has blessed him with, then this daughter will become a protection on his left and right side on the day of Qiyaamah from the fire.@

It is reported in another Hadith Shareef : A If a person teaches his daughter good character, excellent Tarbiyah and educates her well (Islaamic education). He spends freely upon her from that which Allaah Ta`ala has blessed him with, then Allaah Ta`ala will make her a shield and purdah for him against the fire.@

Hadhrat Ibn Abbaas (radhiallahu anhu) reports that Rasulullaah (sallallahu alaihi wasallam) said : AIf a person has two daughters, and as long as they are with him he treats them kindly, then they will be a means for him to enter into Jannat.@

Hadhrat Anas (radhiallahu anhu) reports that Rasulullah (sallallahu alaihi wasallam) said : A That person who has two daughters or sisters and he treats them kindly as long as they are with him, then I will be with that person in Jannat like this..(and he placed his two fingers together)".

In one Hadith it is mentioned that the person who buys from the bazaars something for his children, then he will receive the reward of sadqah. And the correct manner (of distribution) is that he must first give the girls then the boys. Although this Hadith is regarded as weak, however it is cited because it regards virtue and this is acceptable.

Hadhrat Imaam Ghazali (rahmatullahi alaih) mentions in the Kitaab >Ahyaa-ul-Uloom= : A Hadhrat Abu Huraira (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said : AIf someone has three daughters or sisters and this person undergoes and withstands different types of hardships and difficulties because of them, then Allaah Ta`ala will enter him into Jannat owing to his mercy upon them.@ One person stood up in the gathering and asked : AAnd what about two (daughters) ?@ Nabi (sallallahu alaihi wasallam) replied : ATwo as well.@ Then someone stood up and asked : AAnd what about one?@ Nabi (sallallahu alaihi wasallam) said :@One as well.@

Anas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said : AWhoever has a daughter and he does not bury her alive, nor does he degrade her and he does not give his son preference over her. That person will be entered into Jannat.@

ADAB #13

Before girls reach the age of maturity, they are to be taught regarding purdah. They are to be kept separate from strange males (i.e..Ghair mahram males). If there is a necessity for speech (with strange males) then (the Qur`aan Aayat) : @Ask them from behind a screen@ should be practised upon. If they go outside then (the Qur`aan Aayat) : AThey should drape a large cloak over themselves@ must be practised upon. They should not under any condition be brought of front a strange men. The object of educating them is that there should be no inter-mingling with males.

It is reported in a Hadith ; ANo man is alone with a woman except that shaitaan is the third person.@ And naturally shaitaan only comes when he intends to do something (evil).

ADAB #14

With regard to Tarbiyah it is important to note that the Taleem and Tarbiyah of the elder children should be given extreme importance and care. The younger children look at the elder ones, if they are good and pious then this effect will rub off on the younger ones, similarly with evil qualities. This is borne out by experience.

ADAB #15
Children should be taught to respect and obey their parents. Their disobedience should be checked. In the beginning stages to spoil them and to condone their tantrums etc when they are young will eventually lead to their insubordination (later in life).

ADAB #16
Children should be taught to speak civilly, with proper etiquettes and manners, and to make salaam.
No undesirable, foul swear words should be tolerated. This should be sternly checked. If this ever has to happen then the child should be warned against doing it in future.

ADAB #17
Do not allow the child to be fearless, in that he executes evil acts and displays evil manners, even in front of the parents. Such laxity will mar his later years and make him undisciplined. It is for this reason that one should keep a leash in the house in order to admonish ones family. Occasionally, only if the situation warrants, should one use the leash, to warn and keep disobedience in check. However this should not be excessive. One should not strike on the face. For one to hit only to satiate one=s anger is not permissible. The intention and object of hitting should only be the reformation and Tarbiyah of the child. This subject is verified in numerous Ahaadith.

ADAB #18
Instil in children, the habit of making salaam in abundance. When entering the house they must make salaam, when meeting someone; they should make salaam keeping in mind the honour and respect of the other person and they should also make Musaafaha (embrace). It is reported in a Hadith Shareef: AOh son, when you enter the house, then make salaam to the occupants, because in it is Barkat (blessing) for you and your family.@

ADAB #19
Children should be made to acknowledge their mistakes. That child who does not acknowledge his/her own mistakes will always remain in ignorance. Oppression, stubbornness and obstinacy will become his /her lot.

ADAB #20
The best virtue that can be shown to a child is association with the pious and the worst disfavour that can be rendered to a child is companionship and association with evil characters. Children should be kept in a good and pious environment, and should be kept away from evil people. If children are not kept away from an evil environment then all the Tarbiyah that is given to them will be useless.

It is reported in a Hadith : A A man is upon the Deen (habits) of his friends. (Hence) You should reflect upon whom you associate with.@

ADAB #21
Together with giving your children Taleem(education) and Tarbiyah(practice), a suitable and appropriate trade should also be taught to them so that it can be a means for them to earn a Halaal Rozi (sustenance). The best (trade) being handicrafts or needlework (i.e. working with the hands). The Ambiyaa (alaihimus salaam) also did handicrafts (i.e. a trade where the skill of the hands are used).
It is reported in a Hadith Shareef : AA person has not earned a better living than that he had earned with his own hands. Hadhrat Dawood (alaihi salaam) used to earn a living by using his hands A(he used to shape metal and make armour).

ADAB #22
One should continuesly warn his children against avarice, greed, desire, pride and showing off. One should adopt such Tarbiyah that these destructive sicknesses do not affect the child.

ADAB #23
Similarly, it is of extreme importance that children be saved from the evils of the tongue, like swearing, abusing, lying and singing etc. The mentor (in this case parents and ustaads) should always keep a diligent eye over this.

ADAB #24
It is also a part of the Tarbiyah of a child that if something is acquired for one child then the same should be done for the others, otherwise one will be guilty of injustice. This has been emphasised in the Hadith Shareef. Nabi (sallallahu alaihi wasallam) said : ABe just between your children.@

ADAB #25
In order to teach the children the habit of generosity, one should give gifts, or sadqah to the poor via the child (through the hands of the child).

ADAB #26
Encourage a life of simplicity. For one to be pre-occupied and always busy in adorning and beautifying oneself results in being deprived of perfection (in character).

ADAB #27
Children should be habituated in observing correct etiquettes and cleanliness regarding their clothing, surroundings, bedroom, bed and everything else.

ADAB #28
Children should be given the habit of keeping their body and clothes pure and clean. Also stress on the use of the miswaak.

ADAB #29
This habit should also be given extreme importance that if the child is given any gift from someone then the child should not accept it without the consent of the parents. This is very necessary.

ADAB #30
Special care should be taken that children be taught simplicity in eating, cooking and preparation.

ADAB #31
Children should be taught to execute tasks with determination and encouragement. Hadhrat Luqmaan (alaihi salaam) said : ASurely this is from acts of fortitude.@

ADAB #32
The fear of Allaah Ta`ala should be firmly entrenched in the hearts of children in place of the fear of the creation. In the Aayat of the Qur`aan (where Hadhrat Luqmaan (alaihi salaam) addresses his son) : AOh son ! Though it be but of the weight of a grain of mustard seed..@Bthe lesson to be learnt is that Allaah Ta`ala looks at every atom and HE is aware of it, hence how can one have the audacity to oppose the order of Allaah Ta`ala.

ADAB #33
Children should be taught the etiquettes regarding sitting, standing, walking, talking etc. Hadhrat Luqmaan (alaihi salaam) advised his son : ADo not

turn your cheek at people (be rude)@ [as this is contrary to the etiquettes of cultured people].
He gave them the following lesson regarding walking and talking etc. : AAnd do not walk upon the earth with pride.@ He even advised him as to the manner of walking : AAnd walk moderately.@
Regarding speech he said : A And soften your voice.@ [i.e. your voice should not be loud and high-pitched but soft and pleasant.]
He advised him against screaming and shouting by saying : ASurely the worst of voices is that of a donkey.@
From this we also learn that to cite such examples to children in order to teach them is acceptable, so that the abhorrence and resentment for such actions are instilled in their hearts.

ADAB #34

When a boy or girl reaches the age of maturity then their nikah (marriage) should be arranged. It should not be delayed for no apparent reason, because if they commit any sin (due to the delay of the nikah) then the sin will be on the parents. It is reported in a Hadith Shareef : AWhen they mature, and you do not get them married, then if they commit any sin (related to the nikah being delayed), the sin thereof will be upon the father.@

ADAB #35

Regarding the marriage of a child, one should keep in mind the piety of the intended partner (i.e. seek a pious partner). Money, beauty and lineage are all temporary things. The main concern should be Deen (piety). It is reported in a Hadith : AMarry women for four things: her wealth, lineage, beauty and Deen. Hold on fast to Deen.@

ADAB #36

Children should be taught that when they converse in the presence of adults, then it should be with extreme respect. If some type of talk is taking place in a gathering, then they should be taught not to talk more than the adults. They should be taught not to supercede an adult in speaking, if in the presence of adults. It is reported in a Hadith that on one such occasion Nabi (sallallahu alaihi wasallam) said that the superiority of elders should be kept in mind (i.e. in the presence of adults, children should not become the spokesman).

ADAB #37

If a new fruit (first of the season) comes then it should be given to the smallest child first. It is reported in a Hadith that on such occasions Nabi (sallallahu alaihi wasallam) used to give to the smallest child first.

ADAB #38

In order to demonstrate love and compassion one should hug and kiss small children. Nabi (sallallahu alaihi wasallam) used to kiss Hadhrat Hasan and Hussein (radhiallahu anhuma). He also used to hug them and place them on his lap. Similarly, one should also pass ones hands over the head of a child.

Hadhrat Yusuf bin Abdullaah bin Salaam (radhiallahu anhu) said : A Nabi (sallallahu alaihi wasallam) kept my name Yusuf , placed me on his lap and passed his hands over my head.@

Hadhrat Anas (radhiallahu anhu) said that he used to go and see the infant children, take them and kiss them.
It was the habit of Nabi (sallallahu alaihi wasallam) that when he returned from a journey, he used to pick up one of the children from the road and take him upon his conveyance. He used to make salaam to them. Hadhrat Anas (radhiallahu anhu) says that Nabi (sallallahu alaihi wasallam) said : AWhen I begin my Salaat and sometimes from the saffs(rows) I hear a child crying, then I make the Salaat short, so that the mother is not troubled thereby.@

It was the noble habit of Nabi (sallallahu alaihi wasallam) that whenever the first fruit of any season used to be presented to him, then he would give it to the youngest child from those gathered by him. He used to kiss, hug and show affection to them.

The seal of Prophethood which was on the back of Nabi (sallallahu alaihi wasallam) was slightly protruding. It is the habit of children that when they see anything out of the ordinary they tend to play with it. Nevertheless one day Hadhrat Khalid bin Sa`ad (radhiallahu anhu) brought his little daughter with him, and she started playing with Nabi (sallallahu alaihi wasallam)=s seal of Prophethood. Hadhrat Khalid stopped her, but Nabi (sallallahu alaihi wasallam) told him to leave her alone.

Hadhrat Zainub (radhiallahu anha) had an infant girl, whose name was Imaama. Nabi (sallallahu alaihi wasallam) loved her very much. He used to keep her whilst reading Salaat also. When he was reading his Salaat, she used to ride (sit) on his shoulders. When he used to go into ruku, he used to lift her off and when he returned to a standing position, she would climb back upon his shoulders.

Once Nabi (sallallahu alaihi wasallam) called his grandson Hadhrat Hasan bin Ali ((radhiallahu anhuma), who came running and sat on Nabi (sallallahu alaihi wasallam)=s lap. He then ran his fingers through his beard. Thereafter he used to open his mubarak (blessed) mouth and Hadhrat Hasan (radhiallahu anhu) used to place his hands into the mubarak mouth.

ADAB #39
To become friendly and familiar with children, one should sometimes enquire from them about their play things. Nabi (sallallahu alaihi wasallam) once asked Abu Umair, the son of Hadhrat Abu Talha (radhiallahu anhu) : A Where is your bird (nightingale) that you had ?@

ADAB #40
One should not make false promises to children. This will spoil their habit. The prohibition hereof has come in the Hadith Shareef regarding one making a promise to a child and not fulfilling it.

ADAB #41
Children should be encouraged into doing their own work themselves, so that they become accustomed to it and do not get lazy. It is reported in the Hadith Shareef that Nabi (sallallahu alaihi wasallam) used to do his own work himself.

ADAB #42
Children should be shown the beneficial and harmful things. They should be made aware of the benefits of a beneficial thing and the harms of harmful things. Note that when Hadhrat Ya`qoob (alaihi salaam) was advising his son Hadhrat Yusuf (alaihi salaam) : AOh son, do not reveal your dream to your brothers, because they will plan (against you).@

ADAB #43
If your child complains about his ustaad / mentor or the madressah, then firstly, investigate the matter properly and do not accept the child=s word for it. Experience has shown that such types of complaints are mostly incorrect or over-exaggerated. For one to react to such complaints immediately and without querying it first, will cause the child a great disservice in their Taleemi progress.

ADAB #44
Give due consideration and attach great importance to the Tarbiyah of your children. One should consider the most valuable investment in his house to be his children. If this is effectively achieved, the entire household will be successful. Allaah forbid if this is spoilt, then the entire house is spoilt. The peace, contentment and lifestyle will be impaired. Sometimes it happens that due to ones involvement in ones business and wealth or ones

preoccupation in ones farm, proper consideration is not given to the Tarbiyah of the children, resulting in the entire household system being impaired.

These uncultured children, who owing to their association with evil company, become the enemies of their parents. The reality of this has been expounded in the Qur`aan Shareef as follows : ASurely from amongst your wives and children, (they will be) enemies unto you.@ Similarly, in the story of Hadhrat Khidr this is also demonstrated that the harm caused by an irreligious, disobedient and evil child can result in their (parents) Deen being destroyed.

ADAB #45

Allaah forbid, if the mother of the children passes away, then the father should marry a woman who will be able to properly make their Tarbiyah.

Nabi (sallallahu alaihi wasallam) asked Hadhrat Jaabir (radhiallahu anhu) the reason for his not marrying a virgin. Hadhrat Jaabir (radhiallahu anhu) said that because he had young sisters, he thought it would be better that he marry a widow, who will be able to bring them up properly. Nabi (sallallahu alaihi wasallam) told him that he had done a good thing.

ADAB #46

From childhood, children should be brought up such that they do not have greed for excess dowry and the virtue of a simple nikah should be instilled in their minds.

It is reported in the Hadith Shareef : AThat person who has married a woman only because of her honour and respect, Allaah Ta`ala will increase his disgrace. That person who has married solely because of her wealth, Allaah Ta`ala will increase that persons poverty. If a person married only because of her high lineage, Allaah Ta`ala will increase *his* stages more. But the person who marries solely to protect his Deen and to strengthen family ties, then Allaah Ta`ala will make each of them a source of Barkat for the other.@

Similarly, it is reported in another Hadith that the most blessed nikah is that one in which there is the least expense and which is the most simple.

AThat person who marries a woman only for her wealth and beauty, will be deprived of benefiting from her wealth and beauty. But that person who marries a woman because of her Deen, then Allaah Ta`ala will let him benefit from her wealth and beauty (as well).@
It is reported in another Hadith : A A man should not marry a woman only for her beauty, because her beauty may be the cause of his destruction. He should not marry solely for her wealth, because that wealth may lead her to disobedience and rebellion. Marry a woman only for her Deen.@

ADAB #47

If a child is an orphan then his/her rearing should be done with extreme love,and affection. This has been regarded as being very virtuous in the Hadith Shareef. Nevertheless, Nabi-e Kareem (sallallahu alaihi wasallam) said: A The person who rears an orphan, and I will, be like this on the day of Qiyaamah (he placed his mubarak forefinger and middle fingers together).@

Nabi (sallallahu alaihi wasallam) said that the best house of a Muslim is that one wherein there is an orphan, who is treated nicely.

Nabi (sallallahu alaihi wasallam) had himself shown extreme affection towards orphans.

ADAB #48

The mentor (one giving Tarbiyah) should understand and take into consideration the natural disposition, desires, habits, character, and temperament of the child. To >herd all with one stick= is contrary to the etiquettes of Tarbiyah [as we say in English > all five fingers are not the

same=]. Some children are naturally shy and fearful, whilst others are naughty and rebellious. The method adopted for the Tarbiyah of each one should be different. Similarly, there is a difference between a city and a rural child. There would be differences in age, families and lifestyles. All these differences should be considered by the mentor.

The incident of a daring young boy is reported in the Hadith Shareef. One Sahabi (radhiallahu anhu) relates the following incident : AWhen I was a young boy I used to go into the date plantations of the Ansaar and fling pebbles at the dates in order to drop them. The people took me to Nabi (sallallahu alaihi wasallam) who asked me : >Why do you throw pebbles ?= I replied that I did this in order to eat the dates. Nabi (sallallahu alaihi wasallam) said : > Pick up those ripe dates that fall onto the ground and eat them, do not throw pebbles.= Saying this he placed his hands on my head and made Du`aa for me.@

CONCLUSION

The complete guidance regarding the Tarbiyah of children which Islaam has taught are not mentioned here, as this is not the object of this treatise, neither is there opportunity to do this in detail (given the limitations of time, space etc.). These few aadaab (etiquettes) were mentioned as a guideline, in keeping with the subject at hand. When one contemplates upon these few aadaab and principles of Islaamic Tarbiyah, the excellence thereof will be discerned. One can perceive how comprehensive and complete is Islaamic Tarbiyah .

May Allaah Ta`ala grant us the Tawfeeq (ability/guidance) to fully comprehend and practice upon the veritable teachings of Islaam. And may HE grant us protection from emulating other ways of life.
AAMEEN, THUMMA AAMEEN.

RASHID AHMED QAASMI.

Translated 1420/1999
Safar/June